252 cakes, called corn cake or buckwheat cake. The cakes have to be steamed again in the iron pan before they can be eaten. In addition, an auxiliary dish of sour vegetable soup is served for an ordinary daily meal; sometimes boiled potatoes or bean curd mixed with a green vegetable are added for a comparatively abundant meal.

264 415 In eating, the food is first served to the black Lolo master seated on the left side or to the rear of the cooking stove. The Lolo serve corn cakes in bamboo baskets and the sour vegetable soup in small round wooden pails. In each pail is placed ma-shih-tzu, a special utensil having the same function as a spoon. The ma-shih-tzu is made of wood with a handle a foot long and an oval-shaped shallow bowl about three inches in diameter. The Lolo hold the cake in both hands while eating, 264 and as they eat, they ladle up soup with a ma-shih-tzu held in 567 the right hand and then drink from it. In a black Lolo family, husband, wife, and children all sit around the stove to eat, but they do not sit or eat together with the white Lolo slaves. This is due to the custom of separation for the two groups, a tradition too strong to be broken. Moreover, the white Lolo can only sit in front or on the right side of the stove when they eat. They are forbidden to sit at the rear side of the stove, which is reserved for honored guests, or on the left where the master sits and rests.

264 Not only are black Lolo and white Lolo separated in eating and drinking, but relatives of different sexes who have to observe the custom of avoidance do not eat together. As 574 mentioned before, the Lolo practice the small family system, but they are very solicitous and attentive in entertaining guests. When relatives come for a visit, they are always entertained with a meal, and even a Lolo stranger is invited to it. Father- 606 in-law and daughter-in-law, because of avoidance, cannot eat at the same table; this is also true of mother-in-law and son-in-law. Younger brother and elder sister-in-law can talk and ●607 communicate with each other, but elder brother and younger sister-in-law must also observe avoidance. Li-ch'ü Ku-p'u, who is 28 years old, is younger than Ta-chi, but being the grandson of Ta-chi's grandfather's elder brother, he becomes, according to Lolo tradition, Ta-chi's elder brother. One day when Ku-p'u came to visit Ta-chi at his home, [44] the author observed that Ta-chi, Ku-p'u, and Ta-chi's daughter ate together, while Ta-chi's wife, nee En-cha, and her younger son ate separately from the group.

574 When our inspection team traveled in Liang Shan, we always stayed and had meals with the Lolo. The noble black

595 wealthy families. Polyandry is prohibited in Lolo society; but because of their loose sexual concept, polyandry is sometimes secretly practiced. Young girls in their teens could have free [836] love and intercourse with young men, especially male cross-cousins with whom they disport and have fun. This will be discussed in more detail later on.

595 [55] Polygyny is often motivated by the political ambition of Lolo leaders who want to expand their influence through 557 the connections of their wives' families. Hu Hsing-min, for example, was one of them. Considering that the influence of Li-ch'ü shih's branch alone was not strong enough for him, he also married Wu-ch'i shih to increase his power and status through connection with the Wu-ch'i branch. In a Lolo polyg- 595 nous family, wives have equal social status. They call each other sisters. Without regard to their own ages, the first wife is the elder sister and the second wife the younger sister. Each wife has a separate household and property, unlike the Han-Chinese, among whom wife and concubine stay together but have unequal social position. Before the Lolo man takes a second wife, he has to appease his first wife by offering her oxen or sheep, or sometimes a horse. He also has to reach [607] an understanding with his wife's brothers by entertaining them with food and wine. Without their consent in advance, he may run into trouble and have disputes that will develop into a clan feud.

As a whole, these marriage practices not only regu- 581 late the Lolo's sexual life and their kinship and clan structure, but also their daily behavior and even their political and economic activities. The marriage relationship has the same importance in Lolo society as in other societies. Marriage is the biggest event and the most important transitional stage in life as a young man and woman go from love to marriage and from marriage to the establishment of the family.

000 Adolescence is the beginning of the sexual period, during which, no matter whether male or female, all are eager to act. But every society has its own traditions, and the behavior of the male and female is subject to their influence. 582 Lolo customs prefer early marriage. The woman's marriageable age is usually odd-numbered, the favored age being nine, eleven, thirteen, fifteen, seventeen, and nineteen. During 302 her childhood the girl usually keeps her hair in a single braid 884 behind the head. At the time of marriage, she changes her hair style to two braids doubled up on the head. Therefore, a double braid and a single braid serve respectively as symbols of the married and unmarried women. But if a girl is